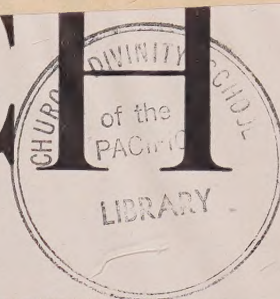


The Living CHURCH

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May 19, 1957

Marriage Canons on Trial

See page 14

A Christian Ministry in the National Parks

Bill Morris, Jr., a Church student worker (left) and Ron Stumpf, Evangelical and reformed student minister, set up an altar for an early service at Bryce Canyon Park. See article, page 12.

Union Pacific Railroad Photo



"Dora P. Chaplin"

A Profile by The Rev. Robert N. Rodenmayer

Professor of Pastoral Theology, Church Divinity School of the Pacific
Berkeley, Calif.

A YOUNG friend of mine once told me that she had discovered that she lived in a little world and a big world at the same time. When I appeared interested she explained that the little world is made up of "the things you have to do" while the big world is "full of books and music and adventures." When I first met Dora Chaplin almost ten years ago — we had not yet met, and I was sitting on a folding chair at a rural clergy conference — I had not listened many minutes before I had made three silent observations: that this person was alive, that this was a live Christian, and that she knew about the little world and the big one. This first impression not only has not changed but has deepened. Mrs. Chaplin is an educator, lecturer, mother of two grown-up daughters, colleague, author — but within all of these is a deeply committed and keenly alive person. She sees, she listens, she understands and therefore is able to speak with clarity and relevance to people in her own times.

At present Mrs. Chaplin is full-time lecturer in the Department of Pastoral Theology at the General Theological Seminary, New York, where her concern is Christian Education. Until 1955 she was Associate Secretary in the Division of Leadership Training, Department of Christian Education, The National Council of the Episcopal Church. For three years she lectured at the College of Preachers in Washington, D. C., to groups of clergy. She has spoken to meetings of clergy and laity all over the country. During all of this she has listened, of course, to all of the standard problems, frustrations and discouragements — on both side — and has proved to be a consistently interesting and resourceful person.

Mrs. Chaplin was the delegate representing the Anglican Communion in the United States at the World Institute on Christian Education which met in Toronto in 1950. Because of her experience and perception she was invited to become a member of the Board of Managers in the Department



DORA P. CHAPLIN

of Family Life in the National Council of Churches of Christ in the U.S.A.

Educated in England, Mrs. Chaplin continued her studies in this country at the Episcopal Theological School in Cambridge, and has been honored with the degree of Doctor of Sacred Theology by Kenyon College.

Her writings are varied and vigorous, including numerous articles in the Church press, and a very useful book, *CHILDREN AND RELIGION*, published by Scribner's in 1948. This book was a Religious Book-of-the-Month Club selection and is still currently popular. It is distinguished by insight and practicality.

For many years Mrs. Chaplin conducted a popular department in *Episcopal Church-news*, entitled "What the Younger Generation is Asking." This is the basis of her new book, *WE WANT TO KNOW*.

As a writer Dora Chaplin combines the confidence of sure and tested convictions with the ability to communicate her thoughts helpfully to parents and teachers and to all concerned persons.

Note: Dora P. Chaplin is the author of *WE WANT TO KNOW* — a new Morehouse-Gorham publication. It may be purchased at any bookstore or through Morehouse-Gorham bookstores in New York, Chicago and San Francisco. (\$3.50)

Pd. Adv.

The Living CHURCH

Volume 134 Established 1878 Number 2

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

May

19. Fourth Sunday after Easter
Olympia convention to 20th.
21. Connecticut convention; Harrisburg convention to 22d; Long Island convention; Rhode Island convention.
22. Meeting, Radio Committee, Broadcasting and Film Commission, NCC, New York.
24. Erie convention to 25th.
Meeting, Committee of Spanish-American Workers, NCC, New York.
26. Rogation Sunday
27. Rogation Monday
28. Rogation Tuesday
29. Rogation Wednesday
30. Ascension Day
Memorial Day

June

2. Sunday after Ascension
9. Whitsunday
Children's Day
Christian Unity Sunday, NCC.
10. Whit Monday
11. Whit Tuesday

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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CHRIST THE KING CROSS ST. STEPHEN'S CHURCH, HOUSTON, TEXAS

This Christ the King Cross, recently hung over the Holy Table of St. Stephen's Church, Houston, Texas, was executed by J. Wippell & Co., Exeter, England, having been drawn by R. Ballman, one of their artists. It is of carved limewood, finished with color and English gold leaf.

The Rev. Claxton Munro, rector of St. Stephen's, who points to the Cross in the picture says: "We like it because it speaks of a living and reigning Christ and emphasizes the fact that Christians find God through the person of Jesus Christ — a fact which is sometimes lost sight of when the empty Cross is used."

The vested, triumphant Christ on the Cross is not a new style of crucifix, but dates back many centuries and precedes the "realistic" crucifix more commonly seen today. Even earlier was a symbolic lamb decorating the center of a non-realistic cross.

Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.

— From *Te Deum laudamus* (Prayer Book, p. 10)

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

May 19, 1957

National Council Approves \$192,000 Gift to VTS; Was Originally Earmarked For Bishop Payne Divinity School

By JEAN SPEISER

A gift of \$192,000 to Virginia Theological Seminary made news at the most recent (April 30th to May 2d) session of National Council at Seabury House, Conn. Money was to be delivered to the school's board of trustees at year's end, by a decision of the Finance Committee, approved by Council.

The history of events leading up to this gift was described by Bishop Sherrill at the opening meeting.

Several years ago this amount was appropriated by the Reconstruction and Advance Committee to Bishop Payne Divinity School for a new building. The project later was found to be unnecessary, and the \$192,000 was returned to be held by the Council. The yearly income has been administered by the American Church Institute for Negroes for use as scholarships by seminarians. (Earlier this year the Institute's work was taken over by Council's Division of Racial Minorities.)

Meanwhile, in 1953 Bishop Payne Divinity School was merged with VTS, which took over its assets, and became the first integrated theological school in the South. Recently VTS petitioned Council for the \$192,000, to be used in aid of Negro education at the seminary.

VTS has a legal claim to the money, Dean Jesse Trotter asserted in a letter to the Presiding Bishop, which was read to Council. It came, the letter continued, as a result of the merger, and because VTS had brought Bishop Payne into existence in 1868 and had nurtured it. Further, VTS was the first integrated seminary in the South, and "the only one well located" to encourage Negro graduates to return South for their ministry (on the assumption that Southern Negroes trained in seminaries in the North usually remain here). Finally, VTS planned to embark on a recruiting campaign to enroll Negro students.

At the conclusion of the reading of the letter, Bishop Sherrill invited discussion.

An Old Argument

Bishop Louttit of South Florida observed it might be more advisable to make the capital sum as well as the income available for scholarship use for Negroes

generally, as they seldom can depend on financial assistance from home, and some sort of help is almost obligatory.

"The argument that Southern Negroes never come back is an old one, and certainly not true in Florida," declared Bishop Louttit. "Ours almost always come back."

Dean Haden noted that other seminaries in the South and in the Southwest could make an equally strong bid for use of the money.

It was reported that of 32 Negro candidates in seminaries last year, 16 had been aided by the income of the sum now under discussion. Of these, two were enrolled at VTS.

The matter was referred to the Finance Committee, which announced its recommendation the following morning.

"We feel there is no question that VTS is entitled to the funds," said Treasurer H. M. Addinsell. However, to meet the problem created by the lack of a scholarship fund to aid Negro students in other seminaries than VTS, the committee appropriated for 1958 "a similar amount" to the 1957 income for that purpose. The Council approved the appropriation.

Dr. Tollie Caution, executive secretary of the Division of Racial Minorities, Home Department, made his report shortly after this action.

"We have been deeply grateful," he said, "for the scholarship assistance. The knowledge that entrance is available to any seminary gives us a better caliber of man and is encouraging to the students."

As a trustee of Bishop Payne at the time

of its merger with VTS, he said, he felt impelled to comment.

"I do not believe the reasons given by Virginia Seminary in its letter to the Presiding Bishop support the facts," he declared. "There is no relationship between a man's backgrounds and where he trains — and where he finally goes."

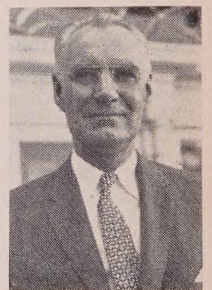
He could name many key Negro Churchmen in the South, he continued, who were trained in the North, as well as

Robert Fuller Named Seabury Press President

Robert M. Fuller has been named president and executive officer of the Seabury Press, succeeding Leon McCauley, who resigned. Mr. Fuller's election by National Council and by the Board of Trustees of the Press was announced by Edward M. Crane, chairman of the Press's Executive Committee.

The appointment became effective May 1st. A separate corporation, the Press is the official publishing arm of the Church.

Mr. Fuller was associated for 16 years with the G. & C. Merriam Company, publishers of Merriam-Webster dictionaries, from 1937 to 1950 as advertising manager, and from 1947 to 1950 as executive vice president also. He became president in 1950 and resigned in 1953 because of ill health.



ROBERT M. FULLER

Before joining the Merriam Company, Mr. Fuller was for nine years manager of the mail order department of Charles Scribner's Sons, New York. He also served from 1925 to 1928 as advertising manager of Theatre Arts Monthly Magazine. From May, 1956, to January, 1957, Mr. Fuller was business manager of the United Community Funds and Councils of New York City.

Active in social service and in advertising and educational organizations, Mr. Fuller is a frequent contributor of business articles to *Publishers' Weekly* and *Printers' Ink*, and of general articles to *Current History* and the *New York Times*.

new graduates who had returned from Northern schools to take over ailing Southern parishes. The only Negro graduate of VTS last year, he noted, was now teaching in the North.

"If they want to keep them in the South," he observed, "that's an odd way to do it."

Siphoning Off the Best

A special grant had been announced the previous day, to the American Church Institute for Negroes, to be used for faculty salary increases in Negro colleges. Such assistance, Dr. Caution pointed out, helped Negro colleges maintain their accreditations. State schools, he related, were engaged in the practice of "siphoning off our best minds," with the lure of \$7,000 and \$8,000 salaries as compared to the \$3,000 and \$4,000 paid by Church schools.

He told of a delaying action in which 20 teachers had been given salary increases of which one-half was in the form of a grant, the other half a loan to be paid back the following year in monthly installments, without interest.

Dr. Caution reported the appointment of three new members to the Committee on Racial Minorities: Dr. Vine Deloria, an assistant secretary of the Division of Domestic Missions, as a special advisor on Indian affairs; Dr. William Sung, advisor to Oriental students on the West Coast; and Mrs. Constance Swander, recommended by Bishop Jones of West Texas for her experience with Spanish-speaking people.

The Rev. Leslie S. Olsen, reporting for the Health and Welfare Division, Department of Christian Social Relations, called Council's attention to the retirement needs of deaconesses. Fifty of the 100 in the Church are retired, he said, and there is no provision for pensions except for disability. He cited instances of need involving women with 30 and 40 years of service to the Church, and concluded:

"The situation is not one of which we can be proud, and this is the only place it can be solved. Council must take the responsibility."

He then offered a resolution authorizing the Health and Welfare Division "to investigate the personal and financial needs of retired deaconesses."

The Presiding Bishop commented that, although he thoroughly supported the study, he took issue with Mr. Olsen on the subject of responsibility, saying:

"I feel this is rather a parochial and diocesan responsibility. It is their bishops who receive and ordain them. I simply point this out that these women may not be disappointed. It would be quite tragic if they felt we could solve this problem when we have no specific resources for doing so."

Mr. Olsen clarified his remarks by adding that he referred to the Council's "moral responsibility," and the resolution was passed.

3,000 Checks

In the field of international affairs, Council members early in the meeting approved a resolution urging Congress to pass legislation for new immigration, of which copies were sent to President Eisenhower and Congressional committees concerned in this matter.

Dr. Almon R. Pepper, director of the Department of Christian Social Relations, reported that the Presiding Bishop had acknowledged nearly 3,000 checks for his fund for World Relief and Reconstruction, totalling \$201,108 as of March 31st. (Previous total, reported at Council meeting in February, was \$164,000.) Of this, \$120,152 was marked for Hungary.

Not only has the response from Church-people (who over-subscribed by 50% the \$80,000 asked by Bishop Sherrill in November) been generous and prompt. The World Council of Churches and Church World Service announced that the appeal for Hungarian relief had been successful beyond all expectations, and had surpassed any previous campaign in number and size of donations from all over the world.

Other overseas areas benefiting from Church funds recently included Jamaica (\$5,000 for earthquake relief); the Orthodox Church in Greece (\$3,500 for emergency relief projects), and \$8,000 for the annual Share-Our-Surplus appeal of Church World Service. A traditional Easter gift provided food packages for refugee clergy of the Eastern Orthodox Church and their families.

Dr. Pepper also announced the grant of \$10,000 to the Old Catholic Church in Austria, for which Dr. Elfriede Kreuzeder [L. C., May 5th] had spoken so convincingly the previous day. The Church has been in communion with the Old Catholic Church for 25 years, and contributes to its support in Germany, Austria, Holland and Switzerland through the Bishop's Fund for World Relief.

Other Items

Dr. Johanna K. Mott, newly appointed director of the training program for parish assistants in Christian education, and the apprenticeship training program which is closely allied with it, announced that the first session (for parish assistants) would be held for three weeks starting June 10th at Nashotah House, Wis., with an enrollment of 15 women. The apprenticeship program will follow it, with 18 enrolled.

The most important appointment to be made in the Christian Education Department was that of Miss Mary Louise Villaret, former executive secretary of its Children's Division, to be Associate Director of the Department [L. C., May 12th]. This is a newly created post, and one of the most important in the Church to be held by a woman. Congress gave unanimous and hearty approval.

Dr. William G. Wright, director of the Home Department, startled Council by reading the findings of an extensive survey he had made on expansion needs of the Church, which he said would call for a \$70,000,000 grant from National Council to aid parish building in the next 20 years (see story, p. 7).

The Rev. Philip T. Zabriskie, executive secretary of the Division of College Work, announced that Bishop Hines of Texas is the new chairman of the National Commission on College Work, succeeding Dr. Arthur Kinsolving of St. James Church, New York City. Apropos the importance of the work of this group, Mr. Zabriskie observed that one of every 10 college men and women had Church family ties, and that one of every 10 Episcopalians was now in college.

Very Rev. John P. Craine Consecrated Coadjutor of Diocese of Indianapolis

Over 15,000 spectators jammed the Scottish Rite Cathedral, Indianapolis, Ind., for the consecration of the Very Rev. John Pares Craine as Bishop Coadjutor of Indianapolis while thousands of others saw and heard the entire service over TV and radio stations.

Seventeen bishops from widely scattered dioceses were present for the consecration. The Presiding Bishop appointed the Diocesan of Indianapolis, the Rt. Rev. Richard A. Kirchoffer, as the chief consecrator, with the co-consecrators being Bishop Block of California and Bishop Hobson of Ohio. The presenting bishops were the Rt. Rev. Lauriston L. Scaife of Western New York, and the Rt. Rev. Albert R. Stuart of Georgia. The Rt. Rev. Stephen F. Bayne, Jr., of Olympia, was the preacher and the Rt. Rev. Richard S. Emrich of Michigan read the Litany.

Over 300 people marched in the procession which was made up of state and city officials; religious representatives from the Greek Orthodox, Syrian Antiochian Orthodox, Romanian Orthodox, Serbian Eastern Orthodox, Baptist, Methodist, Presbyterian, and Indianapolis council of churches; university and college presidents; seminary deans; visiting and diocesan clergy; officials of the diocese, and the choirs of Christ Church Cathedrals of Indianapolis and Louisville, Ky.

Bishop Block and the new bishop coadjutor spoke to over 800 guests at a luncheon following the service. Among the gifts presented to Bishop Craine during the banquet was a 1957 Chrysler Imperial from the communicants of the diocese of Indianapolis.



BISHOP CRAINE

Bishop of Nasik Bids Goodbye to India

By the Rev. CANON E. SAMBAYYA

Bishop Henry Cecil Read, now 67, has laid down his office in April, 1957. The retiring age for the bishops of the Indian Church is 65; the Bishop of Nasik has had two years' extension. His original plan was to retire in Ireland, his motherland, but he has accepted a Canonry of Rochester Cathedral in England. He will be one of the Canons Residentiary with special responsibility for the oversight of the junior clergy.

The retiring bishop came out as a missionary and served the Church in Western India for 22 years as a district evangelist, principal of a seminary and as an archdeacon. He was consecrated in 1944 as the second Bishop of Nasik in succession to Philip Loyd.

When the present diocese was carved out of Bombay and organized as a separate diocese it was decided to make Nasik the episcopal headquarters on account of the special importance attached to this city. Nasik is one of the holy cities of India and a reputed center of Hindu pilgrimage. The sacred river, Godavari, which flows through the heart of the city is studded with temples on either bank. Several times in the year pilgrims throng the city from every part of India, to have a dip in the holy waters of Godavari, and visit the temples. Therefore, it was considered most appropriate that the chief shepherd of the diocese should be located in such a strategic spot. The Bishop of Nasik has thus unusual opportunities of presenting the Gospel to the multitude of Hindu pilgrims who come to Nasik. So the Gospel is regularly proclaimed on the banks of the sacred river.

The Christians of this diocese, who speak Marathi, are for the most part quite

poor. They are making noble efforts to become independent of the financial help which they receive from overseas for the work of the Church. The bishop has a very good command of the local language and visits every nook and corner of his far flung diocese in his ancient Ford, a legacy from his predecessor.

Diocesan Conventions Spokane

April 23d to 24th, Spokane, Wash.

In his convocation address Bishop Hubbard called for a campaign of evangelism to complement the advance in material facilities which has marked the first years of his episcopate. Noting that there had been a 60% increase in district clergy since 1954, he said that the task of bearing witness to the faith is still primarily that of the laity.

NEW PARISHES: St. Timothy's, Yakima, and Holy Trinity, Sunnyside; new missions; St. John's, Union Gap, a parochial mission of St. Michael's, Yakima.

ELECTIONS. Standing Committee: clerical, R. L. Baxter, C. W. May, and R. R. Johnson; lay, C. Skinner, H. Spead, and R. Mansfield.

Sacramento

April 30th to May 1st, Sacramento, Calif.

Plans were made at Sacramento's convention for the consecration of the Very Rev. Clarence R. Haden, Jr., as Bishop Coadjutor of the diocese, in June. Sacramento also became one of the first dioceses to name its deputies to the 1958 General Convention.

ELECTIONS. Standing Committee: clerical, J. T. Lewis, Charles Williams, Godfrey Hartzel, V. R. Hatfield; lay, Judge R. Sherwin, N. Vanbebber, Daniel York, C. P. Taylor.

Diocesan Council: clerical, Gordon Ashbee, G. E. Gooderham; lay, Hugh Brown, Carl Kaski.

General Convention deputies: clerical, T. T. Lewis, Charles Williams, T. B. Turnbull, V. R. Hatfield; lay, Hugh Brown, G. S. Trood, Henry Murphy, Carl Kaski.

\$70 Million Needed For Expansion; Plan Given to Raise It

By JEAN SPEISER

Director of the Home Department, the Rev. W. G. Wright, presented the May National Council meeting with a resolution that, on the face of it, seemed simple enough: "To change the title 'Division of Domestic Missions' to read 'Division of Domestic Missions and Church Expansion.'" (Council approved.)

Actually, behind this proposal lay a long study by Dr. Wright & Co. to ascertain the domestic mission needs of the Church and how they may have changed and would continue to change — in the light of population shifts all over the country.

The big moves of people, of course, are to the cities and the suburbs. This means that we must build and staff new churches in those areas, but at the same time, not desert the mission church in the rural areas — thus making the mistake of leaving communities to which we would like to return later, after our properties have been sold.

Dr. Wright's study shows, among other things, that in spite of the "high potential" city missions we have opened in the last 10 years, we have lost 424 congregations. In the last 40 years, we have lost 1,293.

During 1956 the population of the U.S. increased 6.7%; the membership of the Church increased 3.5%.

These two sets of statistics, Dr. Wright submitted, would indicate that we just aren't getting churches into the areas where people are.

A survey of 45 of our 87 dioceses and missionary districts revealed that in the last 10 years \$262,200,092 has been spent for church buildings.

This is an average of \$36,295 for every one of our present 7,224 parishes and missions. The total capital came from these sources:

Diocesan grants	\$ 11,481,081.15
Diocesan loans	8,196,693.69
National Church grants	3,650,713.27
National loans	2,928,600.00

Total outside help	\$ 26,257,088.11
Local congregations	235,943,004.79

Total building

From 1946 to 1956 the population growth of the U.S.	24,000,000 people
Estimated growth for the next 20 years	89,000,000 people

If, then, we spent \$262,200,092 in an attempt to keep pace with our needs in the last 10 years, in the next 20 we should spend \$708,000,000!

On the basis of its past help to parishes, National Council must somehow raise



SACRED GODAVARI RIVER lined with temples on either bank.

\$70,850,000 of that 20-year figure. Resources which will be available in the next 20 years include:

<i>Grants:</i>	
United Thank Offering (6 x \$400,000 for each Triennium)	\$2,400,000
Undesignated legacies (\$100,000 per year for 20 yrs.)	2,000,000
Home Dept. budget (\$20,000 per year for 20 yrs.)	400,000
Church School Missionary Offerings (\$250,000 per year for 20)	5,000,000
	<hr/>
	\$9,800,000

If the revolving loans revolve twice (on 10-year basis), and the construction loans revolve six times (they are three-year loans), we might expect from these sources the following amounts over a 20-year period:

<i>Loans:</i>	
Emergency Loan Fund (\$1,500,000)	\$3,000,000
Episcopal Church Foundation Loans (\$1,292,500)	2,585,000
Construction Loan Fund	2,340,000
	<hr/>
	\$7,925,000

The sum of the *grants* and *loans* (above) is \$17,725,000 — representing the total anticipated assets available for building programs by the Church.

These assets, subtracted from the total \$70,850,000 the National Church may be expected to provide, leave still *more than* \$50,000,000 to be raised.

On the heels of Dr. Wright came Council Member P. Blair Lee of Philadelphia, speaking for the Finance Committee. His was a related concern — how to raise \$50,000,000, also mainly for building and expansion, and he had a solution to propose.

Mr. Lee reminded Council of Bishop Sherrill's remarks at the December meeting urging "long-range planning" by the Church in the field of finance, and pointing out that "\$60,000,000 to \$80,000,000 is not too much for Episcopalians to raise" for the work of the Church at home and overseas.

Mr. Lee's plan would include: A general campaign for \$50,000,000 to be presented at the next General Convention for approval. This sum would represent funds "over and above" any present annual pledge to parish or mission support.

His solution: Every communicant would be asked to give at least \$1 a month for three years. The total number has been estimated at 3,000,000 — but if only half this number responded, the result would be:

1,500,000 donors x \$12 x 3 years

Mr. Lee further suggested that the money would be divided into two equal shares:

One-half for the National Council to be used as a revolving fund for building purposes at home and overseas.

One-half for the dioceses and mission-

ary districts for use as a revolving fund or direct grants for building purposes.

Details of distribution to the dioceses, as well as the cost of financing this campaign, were worked out in detail by Mr. Lee in his written proposal. It was, he emphasized, merely in the planning stage, and he asked members of Council to ponder it during the summer (Council does not meet again until October).

Hereupon Council member David Bronson moved that the Presiding Bishop appoint a committee to meet before the next general session and not only evaluate, but make additional suggestions to Mr. Lee's plan, which Bishop Sherrill said he would do.

Mr. Lee anticipated that his plan would involve a certain amount of personal sacrifice, doing-without, but he added: "The American people go out buying things constantly — stoves, refrigerators, automobiles — on a time basis. Why not we?"

Polish Theaters Asked to Stop Anti-Religious References

Polish theater managers in Warsaw, Poland, have been instructed by government authorities to eliminate from their shows all references that are "offensive to the religious feelings of the population."

This was revealed by the Warsaw radio, which said the government had acted at the request of the Polish Roman Catholic hierarchy. The station, said the official press control office, has been instructed to censor out anti-religious references in films and other forms of entertainment.

Communist newspapers, however, have complained that the new order is a form of "church censorship." Roman Catholic sources said the hierarchy's request was prompted by the frequent injection of malicious and often indecent slurs on religion, and especially their own, in film and stage shows.

[RNS]

New Bishop of Mashonaland

The Rt. Rev. Cecil William Alderson, Bishop of Bloemfontein, South Africa, was elected Bishop of Mashonaland and Archbishop of the Church of the Province of Central Africa. He succeeds Dr. Edward Francis Paget, first Archbishop of Central Africa, who resigned from the Mashonaland see last March.

Dr. Alderson, 54, is the second youngest of the bishops in the Central Africa Province. The province was solemnly inaugurated in May, 1955, at ceremonies attended by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

[RNS]

Showing of Haitian Art Held at St. James'

The largest and most representative collection of Haitian art ever to be presented in this country will still be on view at St. James' Church, New York City through May 29th. Proceeds from admission and sale of pictures (about 70 will be offered) will go to the work of the Church in Haiti, and for the commissioning of additional paintings by native artists.

The 110 canvasses to be shown (the showing began May 13th) will include loans from Bishop Voegeli's personal collection. He was to be present during a part of the exhibition. The largest number of pictures will be lent from the permanent collection of Haiti's *Centre d'Art*, whose founder-director, Mr. De Witt C. Peters, made the selection for the exhibit, and who also attended.

This adds still another chapter to the continuing and expanding relationship between the Church in Haiti and St. James' Church. It began last July when the Rev. William J. Chase, assistant minister at St. James' made a vacation trip to the island and became interested in the ministry of the Church there after several trips to mission stations with Bishop Voegeli [L. C., December 23, 1956]. Mr. Chase is serving as advisor and coordinator for the exhibition.

Visitors to Haiti have long known of the intimate relationship between the renaissance of popular painting in the republic, and the missionary work there of the Episcopal Church. The extraordinary paintings on the walls of the Cathedral of the Holy Trinity in Port-au-Prince, installed by Bishop Voegeli and with Mr. Peters' supervision, have been recognized as one of Haiti's chief tourist attractions since 1950. The poignantly moving tableaux make the Cathedral a shrine comparable to many treasure houses of devout popular art in Italy and France.

Small-scale oils by Artists Obin, Benoit and Bazile, from which the Cathedral's murals were later painted will be displayed for the first time, loaned by Bishop Voegeli. All the other Cathedral muralists also will be represented in the St. James' showing.

Still other loans for the exhibit have been made by New York City's Museum of Modern Art, and by private collectors. Supplementing those brought from Haiti, these paintings will complete the representation of every significant Haitian painter. Both recent and earlier examples of this untutored native art produced many years ago will be included.

Because this show replaces the traditional show of New York City's children's art held in connection with St. James' annual Spring Festival (with which the Haitian show will coincide on May 16-17), children will be admitted to it free of charge.

United Church Women, NCC, Ask for UN Participation

The board of managers of United Church Women, in annual session in Chicago, called on Non-Roman women throughout the country to press for reform of "unfair" congressional investigation committee practices and for U.S. participation in the United Nations Atomic Energy Agency. In other resolutions the policy makers urged the agency's constituency to support the stepped-up administration foreign economic aid program and help speed new legislation to aid refugees.

Earlier, the group endorsed features of bills pending in Congress that would give federal government leadership to combating juvenile delinquency. It also adopted record annual budget of \$817,000. About two-thirds of the money will be earmarked for missionary and relief projects in the U.S. and overseas.

Mrs. Theodore O. Wedel of Washington, D. C., UCW president, called on the group to fight without fear bad housing, poor schools, and discrimination. But, she warned, the fight must be carried on "in a Christian way, by the power of love and concern."

Describing them as "the front line of the ecumenical movement," she said: "It isn't the World Council, or the NCC, acting on world and national levels that matters as much as what happens in local communities, when people of different churches really put aside their differences and work together."

"World and national pronouncements," she added, "will only have effect as we do something about them."

Noting that United Church Women "is organized in more local communities than any other ecumenical group," she said they have a special responsibility in the movement of cooperation and interchurch fellowship abroad in the world today.

UCW is a general department of the UCC. It represents an estimated 10,000,000 women in 2,100 state and local councils.

[RNS]

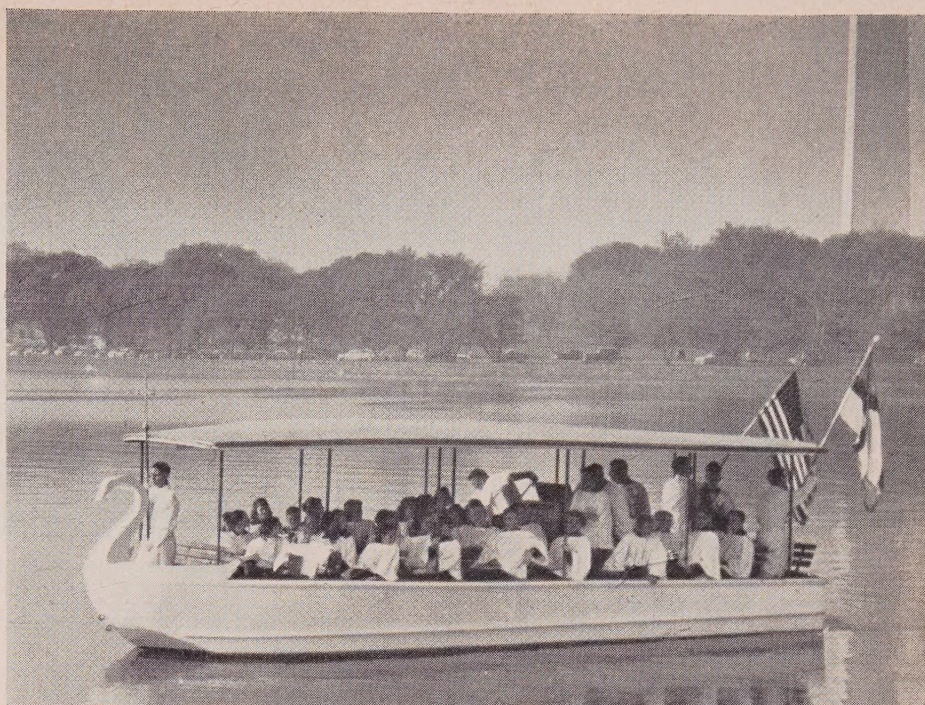
Red Dean's" Books Praised

A new book by Dr. Hewlett Johnson, the "Red Dean" of Canterbury, entitled *Christians and Communism* was highly praised by an official Soviet literary publication, the Moscow Radio reported.

The periodical is the *Literaturnaya Gazeta*, organ of the USSR Union of Soviet Writers.

The Moscow station quoted the magazine as stating that in writing his book, Johnson had been "motivated by a deep faith in trying to break through the hypocrisy surrounding the capitalist world in its relations with the new variant, humanitarian, and social environment found in Communist countries."

[RNS]



Diocese of Washington

Religious leaders from all parts of the land gathered in Washington recently for the annual Pilgrimage which emphasizes America's heritage. The founding of the Church at Jamestown was honored this year. Ceremonies at the Jefferson Memorial marked the coming of the group who arrived on our shores bringing with them the Bible, the Book of Common Prayer, and a copy of the Constitution and Canons of the Province of Canterbury. In full vestments the junior and senior choirs of the Church of Our Savior, Washington, D. C., sang Anglican hymns as they sailed across the Tidal Basin. A crucifer stood in the bow, and the flags of the Church and of the U.S. were held in the rear of the boat.

Bishop Sherrill Officiates at Jamestown Festival Opening

The Archbishop of Canterbury did not come for the opening of the religious observances of the Jamestown Festival in Tidewater, Va., because of illness, but the Presiding Bishop in the U.S. did. In spite of the absence of the British Prelate, Bishop Sherrill and Bishop George P. Gunn, of Southern Virginia, managed to make the whole weekend interesting. Sharing in a luncheon for the clergy and wives of the diocese of Southern Virginia

at the Fort Story Officers' Club were the Presiding Bishop and Mrs. Sherrill, and the bishops of the Virginia dioceses with their wives: Rt. Rev. F. D. Goodwin of Virginia, Rt. Rev. Wm. H. Marmion of Southwestern Virginia and Rt. Rev. W. C. Campbell of West Virginia as well as Rt. Rev. R. F. Gibson, bishop coadjutor of Virginia, and Bishop Gunn.

The Presiding Bishop reminded the clergy of the desperate need for a more real commitment of the whole Church in its missionary outreach. "Imagine what might have been the history of this country and the world if the whole Church of England had been committed to the propagation of the faith in 1607 rather than a small group which carried that title. . . . So we must realize the true possibility of our Church if we should all become committed to the task of propagation of our faith today," Bishop Sherrill said to the group.

The official party of distinguished guests shared in the presentation of the historical pageant, recalling the first landing at Cape Henry and again met for the annual Cape Henry Day service at the Memorial Cross, marking the spot of the first landing on April 28, 1607. The service was held 350 years from the date of the original landing.

Bishop Sherrill made the official address, after the presentation of memorial wreaths by the Order of Cape Henry, 1607; the Daughters of the American Colonists; the Order of Jamestown; and finally The



Chiles Larson

Rev. Cotesworth P. Lewis, Rev. Dana F. Kennedy, Bishop Sherrill, and Rt. Rev. George P. Gunn seen chatting outside Bruton Church, Williamsburg, Va.

Mayflower Society. Hovering out at sea during these ceremonies were the reproductions of the three ships in which the colonists of the Virginia Company made their perilous way to these shores from the mother country. Just how perilous the way must have been was made clear by the marked contrast between these ships and the many present day pleasure boats and freighters which passed back and forth during the pageant and the ceremony on Sunday, not to mention the contrast with the Valley Forge, huge airplane carrier of the U.S. Navy.

Other events in which the bishops and the Presiding Bishop shared were the crowning of the Azalea Queen at Norfolk's annual festival and services both at Bruton Parish Church in Williamsburg and at the Jamestown Tower Church. It was at the latter service that Bishop Sherrill dedicated a cross in memory of the many colonists who had died during the early days of the settlement at Jamestown. The cross was placed at the site of the location of many hitherto unknown graves which had been uncovered by recent excavations in preparation for the Jamestown Festival. In addition there were the usual dinners and balls held in connection with such festivals.

Third 'Conference on Vocation' To Be at Convent of St. Helena

A third conference on vocation to the religious life will meet at the Convent of St. Helena, Newburgh, N. Y., Labor Day weekend. The Conference will be led by the Father Superior of the Order of the Holy Cross, and sponsored by several communities for women in the Church.

Those who attend will participate in discussions, lectures, and meditations on the religious life, and the daily life of a convent. Sisters from several communities will be available for consultation. The conference will close with a visit to Holy Cross Monastery, West Park, N. Y., and a meditation by Fr. Alan G. Whittemore, OHC.

Participants in the first two conferences, 1955 and 1956, came from widely scattered parts of the country and different occupations. Many of them hoped to find God's will for them in one of the communities; others sought information to help them in counselling young people regarding future life vocations.

Several members of these conferences have since entered the novitiate of one of the communities; others have used the experience gained at the conference to broaden their knowledge and understanding of varying aspects of life in the Church.

Registration is open to a limited number of young women, ages 18-35. Applications should be made as soon as possible. Blanks may be obtained from: The Sister-in-Charge; Convent of St. Helena; Box 397, R. D. 4; Newburgh, N. Y.



DR. L. D. ROBINSON, a leader at St. Andrew's Clinic in West Virginia, treats one of his patients.

St. Andrew's Clinic in West Virginia Is the Scene Of Missionary Venture

Newest project of St. Andrew's Clinic, Cairo, W. Va., is the establishment of a clothing center for needy folk in the mountain area. Churchpeople in several parts of the East, as well as women's auxiliary groups in the diocese of West Virginia, have made this new project their own, and clothing is arriving at the clinic in substantial quantities.

The clinic, along with St. Andrew's Chapel, has an unusual history and is one of the favorite projects of Bishop Campbell of the diocese.

The devotion of a son to his mother, and a compassion for the needs of others were combined to kindle a flame of community hope which created a hospital clinic and a chapel.

In 1951 Benbow Cheesman, a loyal Churchman, accepted the position of librarian in Ritchie County and moved into a farmhouse near Harrisville, W. Va., where he and his wife set up a combination mobile library and one-room library. There was no Episcopal Church in the entire county and this set up a chain reaction.

Mr. Cheesman's aunt saw an opportunity for her nephew to start a mission there in memory of his mother who had been president of the Woman's Auxiliary of the diocese of Newark. Thus, St. Andrew's Chapel was begun in January, 1952, which consisted of an altar on the porch of the farmhouse of the Cheesman family.

In ministering to the few families in this isolated region, it became apparent that medical care was even more desperately needed than the services of a lay reader; the result was the establishment of a sort of frontier "out-patient" hospital, named St. Andrew's Clinic. Help came from the national board of the woman's auxiliary which granted the diocese \$10,000 for the work.

The townspeople also began to take an interest in the project. A house was purchased and remodeling completed in 1953; one side of the house being the chapel, the other the clinic.

Today the clinic is constantly growing. An association has been formed to support the work at the clinic.

Dr. L. D. Robinson, one of the leaders at the clinic, hopes now for a laboratory to run routine tests. When the necessary funds are obtained, he says, the lab will be built. Already a group of townsmen have volunteered to build what he needs.

Although there is only one confirmed Churchman in the area, the Church is well-known for its remarkable project — a true missionary venture for the Church in West Virginia.

Hundreds Now Able to Attend 'Church by Mail'

Hundreds of Church people in Maine's most remote areas now have their church and Sunday school right in their own mail boxes.

The Rev. Daniel K. Sullivan says his "Church School by Mail" has almost 200 parishioners so far, "and at the rate we are growing, we may have more than 1,000 before the year's over."

"Father Dan," as the pastor of the Good Shepherd Parish, in Rangeley, Maine, is known to his postal parishioners, also handles a "Home Prayer," which goes to more than 600 "parishioners" throughout the state and includes a letter with suggested Bible readings and a sermonette. The youthful priest, ordained last June, spends one day a week in Portland handling his heavy church-by-mail correspondence.

His postal school consists of lessons sent out each week, including tests that have to be mailed back for grading. Some recipients of the "Home Prayer" have written the priest that his letters comprise the only mail they ever receive, according to the *New York Times*.

NCC General Board Seeks Religious Liberties Study

Members of the General Board of the National Council of Churches, meeting in Chicago early in May, urged that Protestant-Catholic and Church-State clashes over religious liberties be submitted to a "deep, widespread" study by the NCC.

Delegates discussed at length questions of television, censorship, grants of public funds and land to religious groups, and persecution of religious minority groups in foreign lands. The board took no formal action, however, other than to recommend that the NCC's Department of Religious Liberty prepare pronouncements for its general assembly at St. Louis early in December. Dr. Eugene Carson Blake, president, said he agreed that the NCC should search out the principles involved.

"We need to get general principles, in accordance with our conscience and tradition and American principles, which we can agree upon and then let the chips fall," he said.

"If we allow ourselves to be maneuvered into the position that our main concern is to see somebody else doesn't get an advantage, then the council will have forfeited its proper task." He cautioned that the issues should not be considered in an "anti-[Roman] Catholic frame of reference."

KKK Charge

Dr. E. Blake, stated clerk of the Presbyterian Church in the U.S.A., said that we are not going to have our ministers "pushed around" by organized pro-segregationist groups. He was replying to a Ku Klux Klan charge that he had used Presbyterian funds to support the "Communist-dominated" NAACP.

He confirmed a statement by one of the two rival Klan organizations in South Carolina that he had given a Presbyterian clergyman \$10,000 to pay an out-of-court libel settlement. The suit involved a group of southern Negroes who made an effort to desegregate local schools. Dr. Blake said, "This support will be given to any of our ministers or members on each and every occasion it is needed." He pointed out that his Church body's General Assembly had authorized him to take such action.

Trouble in Turkey

Concern over recent Turkish attempts to oust the Eastern Orthodox Ecumenical Patriarchate from its ancient seat at Istanbul was voiced by the General Board. The board unanimously adopted a resolution authorizing the organization's officers to make their concern known to "proper officials of the United States government."

The resolution was introduced by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who charged there is an apparent "concerted

sorts and conditions

"I WAS never so glad to see anybody in my life!" This was the report of 13-year-old Michael about a visit of the rector to administer Holy Unction the other day. Mike had earned himself a trip to the hospital by blowing off one joint of the middle finger of his left hand and injuring a couple of other fingers in an experiment with explosives that was too successful.

AS boys his age go, Mike is not a notoriously religious one. In fact, he has given us some concern on this point from time to time, as when at the age of four he said confidentially to his mother, "Mommy, there really isn't any Jesus, is there?" He was promptly and firmly set right about that, of course. But the thing that gives me confidence that Mike will always be held in the charity of the Church as by bands of steel is the fact that within an hour after his accident, the Church was there with a ministration suited to his need. That is something he will never forget.

THE YOUNG PATIENT seemed to have plenty of coolness and fortitude. The policemen in the squad-car ambulance, the young lady at the hospital who took down his life history, and the doctor who inspected the hand all got samples of the usual Michael-type wisecracks and general conversation. But the strain of keeping it up must have been considerable. What a

blessing it was to have access to the grace of our Lord Jesus Christ in the sacramental ministry of His Church.

TWO MORNINGS later, I took Mike's turn serving at the 7 o'clock service, and afterward mentioned to the rector that Mike had expressed a wish to receive Communion. "I've got a service at 9 o'clock and a meeting immediately afterward," the rector said. "So, I guess I'd better do it right now." And off he went.

MICHAEL is doing fine. After a while, he may even be able to play the piano again. He has learned that certain compounds will go off by detonation unexpectedly. He may possibly have learned that it is better to stick to the chemicals supplied with the chemistry set than to manufacture one's own out of safety matches. His father has learned that it doesn't really pay to be so preoccupied with his work and his problems that he doesn't keep in touch with his son's basement projects. His mother tries to blame the explosion on herself, but all of us who have once been boys know that mothers' negatives must occasionally be disregarded if a boy is ever to take the necessary steps toward manhood. Cautionary advice sometimes has to come from the father if it is to have weight with an adventurous young man.

JUST the Sunday before, we were talking in Sunday school class about St. Peter's comments on suffering in his first epistle. I remarked that when I was a brand-new parent, I had wanted my children to grow up to be brave, industrious, and kind. It wasn't long, though, before I found myself working much harder to make them be cautious, quiet, and clean. If virtuous living seems dull, maybe it is because parents try to inculcate an inadvertent view of life.

BUT PRUDENCE is a virtue, too. The problem is for parents to find the right balance between prudence and timidity. This is a job that requires long hours.

THE THING, however, that impressed me most about the accident, and I think it impressed Mike almost as much — or perhaps even more — was the efficiency and direct usefulness of the Church in times of trouble. Under such conditions, every blow that life deals out is an opportunity to learn something new and wonderful about God's love.

PETER DAY.



Sandy pews in Death Valley, Calif.

Young Episcopalians Among Mormons

must be prepared to discuss the Trinity, the Incarnation, and the Atonement, as they participate in "A Christian Ministry in the National Parks"

By Jean Speiser

Last summer 110 college and theological students (including four Episcopalians) participated in a comparatively new (1952) program of the National Council of Churches called "A Christian Ministry in the National Parks." They worked in 23 widely scattered areas from our northernmost national park — Mount McKinley, Alaska — to Big Bend National Park on the Texas-Mexico border.

As bell-boys and clerks, waitresses and cabin girls, they "ministered" in two ways: first, by bearing Christian witness on the job in their relations with fellow-employees, and second, by taking part in the Sunday services held

for vacationing families and attended, in 1956, by a quarter of a million people.

The program was developed by two "savages" (i.e., college-boy workers) in Yellowstone Park in 1946-49, one of whom, the Rev. Warren Ost, became director of the "Ministry" upon his graduation from Princeton Theological Seminary in 1952. He is a member of the Presbyterian Church (USA).

His goal for this year is 121 workers (an increase of 10%), including three year 'round resident ministers in Death Valley National Monument, and Yellowstone and Yosemite National Parks.

Of the Episcopalians participating last year one was a student minister: Harold Fowler, of the Church Divinity School of the Pacific, who served at Kings Canyon National Park, Calif. The other three were student workers: Mary Pierpont Riley of Jacksonville Beach, Fla., at Yellowstone Park, Wyo.; William C. Morris, Jr., of Cleveland, Ohio, at Bryce Canyon, Utah; and Wallace I. Wolverton, Jr., of Greenville, N. C., at Lassen Volcanic National Park, Calif.

Of these Mr. Fowler is returning this year to his home in India; Miss Riley and Mr. Morris are returning to Yellowstone and Bryce, and Mr. Wol-

erton's plans remain undecided although, he reports, he will not spend this summer working with the Park program.*

Homesick "Savages"

A LIVING CHURCH correspondent who visited "Pont" Riley and Bill Morris at the scene found them enthusiastic without reservation about their assignments.

Wearing the blue uniform of a salesgirl at the Lower Basin store, Old Faithful, Pont was busy selling Indian souvenirs and other mementos for tourists to take home with them. Best part of her official job, she declared, was meeting Episcopalians and people from home, a frequent occurrence.

As student worker on a volunteer basis (only the resident ministers are paid by the National Council), her duties were not specifically defined, but they were perhaps the more difficult for that reason. She was on call to homesick "savages" 24 hours a day, and counselor in every kind of problem situation from love affairs to family difficulties.

She talked many of them out of "breaking contract," a prevalent early-season malady in the parks, and guided other contemporaries through crises of varying intensity. She was also leader for the discussion groups that followed each Sunday morning service.

Pont's background for the experience came mainly through her church activities. A member of St. Paul's-by-the-Sea in Jacksonville Beach, she also attends St. Paul's Church in Macon, Ga., where she is a senior student at Wesleyan College. There she was president of Canterbury Club last year.

After her graduation, and the Yellowstone assignment, she plans to teach for a year and then enter medical school, including two years' study at the American University in Cairo.

Bill Morris, during his first year at Bryce Canyon, was promoted from junior to chief desk clerk at the Lodge, a highly responsible position. He made time for intensive participation

in the NCC program, which he described as his most gratifying experience as a Churchman to date.

Assisting the student minister, he took part in two Sunday services — one a sunrise service at the canyon rim (which had to be abandoned in late summer as the 5:15 a.m. temperature neared the freezing point) and a second one at the Lodge at 10 o'clock.

The best part of the project, however, was association with co-workers, of whom 85% were Mormon, 7½% Roman Catholic, with the remaining 7½% representing various non-Roman groups.

The Mormons — college-age Mormons most of all — are great missionaries, and they made it necessary for this future minister of the Episcopal Church (now at Duke University and setting his sights for Virginia Theological Seminary) constantly to reexamine and re-define his beliefs for their benefit.

Not only were there fireside chats and group discussions in the laundry room once a week, but continual encounters in matters of Mormon ethic and principle in the routine business of the day.

"They are friendly and interested in you and your work," Bill reported, "but they ask endless questions and you had better be prepared to discuss such matters as the Trinity, the Incarnation, and the Atonement.

"As a non-Mormon," he says, "you are something unique in southern Utah, where a very tight and provincial Mormon culture is dominant."

Profoundest Memory

This is just the kind of experience young Mr. Ost (who is not yet 30) had in mind when he set up the program. He describes its opportunities as ecumenical, evangelistic, theological, and vocational—valuable for the priest- or minister-in-training, and not altogether lost on the lay college student.

As for the travelers, each year an increasing number find themselves going to church on a summer Sunday morning within sight of Yellowstone's Old Faithful geyser, Yosemite's granite domes or Big Bend's "Window" in the Chisos Mountains. For many of them, it is their profoundest vacation memory.

(Applications for the coming summer are still being considered. Those interested should address the Rev. Warren W. Ost, Director, A Christian Ministry in the National Parks, 257 Fourth Avenue, New York 10, N. Y.)



AN OUTDOOR service at Yellowstone Park, Wyo.



EARLY morning service in Mesa Verde Park, Colo.



BILL MORRIS (center), a chief clerk at Bryce Canyon National Park lodge, Utah. See article.

*Other Episcopalians participating this coming summer are these: Alfred Hershey Smith of San Anselmo, Calif., a student at the Church Divinity School of the Pacific, to be director of the "Ministry" at Crater Lake National Park, Oregon; Mr. and Mrs. Roger Melrose of Richmond, Calif., to be director of the "Ministry" in Glacier National Park, Mont.; George Quarterman of Amarillo, Texas, to be student minister in Grand Teton National Park, Wyoming; David Doctor of Santa Barbara, Calif., to be director of music for the "Ministry" with headquarters at Jackson Lake Lodge in Grand Teton; and Mr. and Mrs. Arthur Washburn of Portland, Oregon, to be student workers at Zion National Park, Utah.

Hollow Promises

By Spencer Ervin

Are the marriage canons to be interpreted in terms of the vows mutually given in the marriage service or on some other basis?



Orville Peterson

The first wedding at the new Holy Trinity Church (in 1955), Skokie, Ill. Rector: the Rev. F. L. Gratiot.

An imaginary Churchman, after reading the account [L. C., December 2, 1956] of episcopal practice under the marriage canons, met an imaginary bishop, and an imaginary conversation took place. But before I relate it, the reader should have before him the paragraphs which were in the mind of the Churchman. They were these:

"Some bishops feel themselves unable to grant a petition for remarriage unless they can find cause to annul the first marriage. Others subscribe to the 'pastoral approach,' allowing freedom of conscience to decide cases on the realities of each situation.

"Results of the questionnaire revealed that 38 of the bishops replying use the nullity principle, 21 admit causes arising after the first marriage was contracted, and 17 use both approaches.

"The 21 bishops who said they allowed other conditions than those specifically mentioned in the canons listed the additional conditions as adultery, physical cruelty, alcoholism, broken spiritual union, and the case of war marriages in which no home was set up before the serviceman's departure. . . .

"Bishop Scarlett, speaking at the request of the Presiding Bishop, termed the present canon 'frankly a compromise' drawn to be interpreted in two different ways, but that it was sound in principle. He hoped this principle would not be altered, although he admitted the canon 'does need rewriting in certain respects.'"

Now the conversation:

Churchman: Bishop X, what is the policy in your diocese regarding applications for permission to marry in

The Living Church

rich where a former spouse of one of the parties is living?

Bishop X: Well, if it seems to me it because, let us say, of adultery, cruelty, alcoholism, or just plain incompatibility, the former marriage is not a true marriage, I grant the application.

Churchman: Would you mind telling me under what provisions of the canons you are able to do that?

Bishop X: Why yes; Canon 17, Section 2, clause (b), lists eight different grounds which may make a marriage invalid, and Canon 18, Section 2, clause (b), says that when any of these "are shown to exist or to have existed," I may declare the former marriage null.

Churchman: In other words, you interpret the canons as extending the rule of nullity, which formerly related only to causes existing at the time of the former marriage, to causes existing any later time?

Bishop X: Exactly.

Churchman: But Canon 18 says that the bishop may grant an application only when it is manifestly established that no marriage bond as the same is recognized by this Church exists," and Canon 17, in the declaration required of parties to a marriage, defines marriage as a lifelong union, and makes the definition even stronger by referring to the Form of Solemnization of Matrimony, which throughout treats marriage as lifelong. The bishop's power to grant an application seems therefore clearly limited to true nullity situations.

Bishop X: How about the words "to exist or to have existed" in Canon 18? "To exist" refers to causes existing in the present, whether or not they exist when the former marriage was celebrated.

Churchman: They must be interpreted to agree with the "marriage bond as the same is recognized by this Church," and they can be. "To exist" may refer to any one of the impediments of consanguinity, which if it has existed," still exists; "to have existed" may refer to such matters as mistake of identity, fraud, or coercion, duress, which, being events rather than conditions, "have existed" but in the sense do not still exist. Or you can take "to exist or to have existed" as another way of saying "to exist as a ground for annulment, that is, to have existed when the former marriage was contracted."

Bishop X: Sounds far-fetched to me,

and I know from some of the men responsible for putting the phrase "to exist or to have existed" into the canon that they meant it to widen the grounds for a new marriage.

Churchman: You're not saying that someone's idea of what he meant by certain words controls their meaning if in fact, on a reasonable interpretation, they don't mean that?

Bishop X: No, I suppose we have to take words according to the meaning they have after they get into the canon. But I think that in the canon they mean what I've just said.

Churchman: But what about the rule for interpreting both secular and ecclesiastical legislation, that a radically new departure in policy is never presumed, but must be clearly shown?

Bishop X: I'm not sure that I follow you.

Churchman: The former canons gave no right to marry again while an earlier marriage existed except in the case of adultery. The new canons removed adultery as a ground. Now our question is: having removed the old exception, did they add any new ones? I say No, because when you look for any, you don't find them. There is nothing which says that the bishop may grant applications for causes arising after the celebration of the former marriage, followed by a list of such causes. An ambiguous phrase such as "to exist or to have existed" is far from sufficient to prove a new departure in policy.

Bishop X: But what about the statement in the second canon that marriage "is in intention lifelong"? Isn't this a recognition that marriage is not necessarily lifelong?

Churchman: Not all. "In intention" is just another way of saying "in meaning," "in import." It does not necessarily mean "is intended to be but need not be." Phrases like that are entirely inadequate as an indication of a new policy.

Bishop X: I see you're a legalist.

Churchman: I suppose you would agree that the Church must have law for the guidance of its members?

Bishop X: Yes, but it must be interpreted reasonably.

Churchman: What is to be the standard of reasonableness: individual caprice, or recognized general principles, objectively applied?

Bishop X: Well, I know that at their last meeting the bishops were told, by one who ought to know, that the present marriage canons were

frankly a compromise, drawn to be interpreted in two different ways.

Churchman: That is, they were purposely made ambiguous so that either of the two opposite views could be taken?

Bishop X: Well, yes.

Churchman: Would you call that honest?

Bishop X: It seems to me a sensible way of pleasing two opposed groups without arousing conflict. In our comprehensive Church there should be room for two views on marriage.

Churchman: Even though one of these views is flatly opposed to the law of the rest of the Anglican Communion! But let's consider the canons a moment longer. You say that the second canon allows you to permit a new marriage when any of the causes listed in the first canon are shown "to exist or to have existed," which you interpret to include causes arising after the celebration of the former marriage.

Now when you look at the causes listed in the first canon, only two of them could possibly relate to later than that celebration: insanity and sexual defects. But the canon says that these two causes must have been "undisclosed to" the other party to the marriage. But it is only with reference to the time of the former marriage that they could be termed "undisclosed." Arising later, they would indeed be a grievance, but not a fraud such as that which allows a decree of nullity.

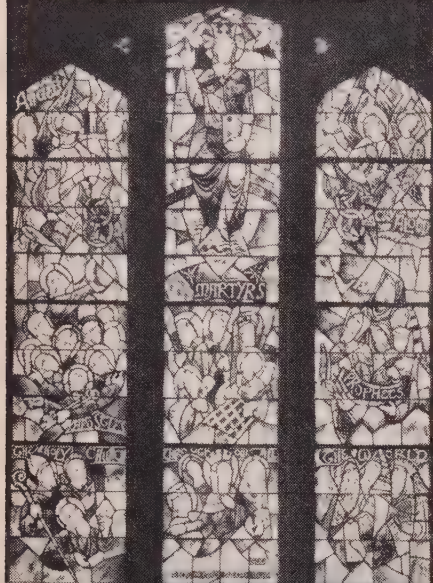
So that these two causes, like all the others, allow a new marriage only when existent at the time of the former one. And so the various grounds, arising after the former marriage, which you have been allowing as grounds for a new one, have no existence in the canons: they are simply episcopal inventions.

Bishop X: There you are again with your legalism.

Churchman: All right, let's leave the wording of the new canons aside, and assume that they mean what you say. Do you realize that your meaning places the Episcopal Church in opposition to the marriage law not only of the rest of the Anglican Communion, but of all of Catholic western Christendom? That law, right from the beginning, has recognized no extension of nullity, not even in the case of adultery.

Bishop X: You forget that our marriage canons, from 1868 to 1946,

St. Margaret's Episcopal Church,
Chicago, Ill.
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allowed a second marriage in the case of adultery.

Churchman: Yes, General Convention did in 1868 what you are saying it did again in 1946: it amended the Prayer Book by indirection, and unconstitutionally. The American Church was, however, following what it thought was our Lord's words. But the American Church was wrong, and modern scholarship has completely justified the western tradition that there was no exception for adultery. The action in 1868 is not a precedent, first because it was unconstitutional, but second, and more importantly, because it was based upon a mistaken interpretation of the Gospel passages in question.*

Bishop X: Well, where do we go from there?

Churchman: Why, if the law of Catholic western Christendom adheres strictly to the nullity principle, as it does, then our new canons must if possible be interpreted to accord with it, unless we are to make ourselves a sect.

Bishop X: Why "must"? Aren't we an independent Church?

Churchman: Yes, and No. We have the same large power to alter some rules which any self-governing part of the Anglican Communion has, but no more. We cannot by ourselves alter basic law. And the law of marriage for life is basic.

Bishop X: We altered it in 1868 as to adultery and got away with it.

Churchman: True, no one put us out, but that did not make our action right, and what you are trying to bring about is a great extension, without the excuse the adultery rule had.

Bishop X: But when all is said and done we have to get back to the Gospels. Now I just don't believe that our Lord was legislating. He did not legislate on any other subject and I don't believe He did on this.

Churchman: Perhaps not, though in view of the basic importance of marriage perhaps He did. But let us say He did not legislate. Still the Gospel

*Editor's note: These are St. Matthew 5:32 and 19:9. In the former the crucial words, according to the familiar King James Version, are "saving for the cause of fornication," and in the latter "except it be for fornication."

Modern scholarship is inclined to reject these two phrases as later additions to our Lord's words, which, in this particular at least, are more correctly preserved in St. Mark 10:11-12 and in St. Luke 16:18. In any case they can be interpreted in a sense quite different from that which would allow remarriage to the innocent party in a divorce for adultery.

For an interesting discussion by a top-ranking Anglican New Testament scholar see W. K. Lowther Clarke, *Concise Bible Commentary*, ad loc and pages 257f.

passages are all the guidance we have and must have some meaning. What meaning would you give to them?

Bishop X: I would say that they set forth an ideal: that, if at all possible, marriages should remain unbroken.

Churchman: It seems to me you're softening things down. What our Lord said was that marrying again when the former partner is living is adultery. He was stating a moral fact: that marriage creates a permanent status, like that of parent and child, which exists though some try to escape from it.

Bishop X: But surely you'll admit that a marriage may be broken by sin. When it has thus been broken, the Church must not be blind to the fact. It can't base its pastoral care on legalism. It must let people make a new start, and not refuse them its blessing when they do so.

Churchman: Bishop, don't you know that these "new starts" have produced the most appalling social anarchy? The opportunity for divorce breeds divorce. The proof of that is clear from the course and results of secular legislation. That begins with allowing divorce for adultery. Then people say: cruelty is as bad as adultery, so the legislature adds cruelty. Thus matters continue until incompatibility is made sufficient, and if secular legislation stops at one or two grounds, people add others by perjury or collusion.

An atmosphere is created in which all marriage discipline becomes difficult, and children are given incurable wounds. A child thinks it must be his fault if his parents separate, and he grows up under a cloud of regret and shame. You are lining up the Church with secular society instead of setting it an example.

Bishop X: There are some bad situations no doubt, but there are also many where good is done by a divorce and a new marriage.

Churchman: It's a question of proportion. There will always be hard cases, but they are fewer than is supposed. The Church has always recognized the right to separate where life or health are in danger, but not the right to cut the tie: the door must be kept open for amendment and forgiveness. What is to become of the doctrine of forgiveness under your rules.

Bishop X: We just are poles apart, and it's no use arguing further. Most of the bishops are very well satisfied with the canons.

Churchman: Then do at least change the Prayer Book marriage promises.

BOOKS

A Fifth Prize

CRY OF THE HEART. The Story of Bertha von Suttner. By **Hertha Pauli**. Translated by **Richard and Clara Winston**. Ives Washburn, Inc. Pp. viii, 210. \$3.50.

The Nobel prizes have become an institution of our times. Yet comparatively few have heard of Bertha von Suttner, who persuaded Alfred Nobel, the "dynamite king," to add to the four prizes he contemplated setting up a fifth, to be awarded "to the man or woman who has done the most or best work for the brotherhood of nations, the abolition or reduction of armies, and the promotion of peace congresses."

Bertha von Suttner (née Kinsky) was an Austrian countess who, in her early thirties, eloped with a penniless student some six or seven years her junior. They were madly in love with each other and remained so until Arthur, her husband, died in 1902. Together they became successful writers, and together they worked for peace, Bertha founding the Austrian Peace Association and becoming the only woman to attend the Hague Conference that established the World Court.

All this — and more besides — is told in *Cry of the Heart*, by Hertha Pauli in which romance and idealism, character delineation and dramatic suspense all combine to produce a readable and thrilling biography.

The conversation on page 50 between Bertha and Alfred Nobel is ominously prophetic of the hydrogen bomb.

FRANCIS C. LIGHTBOURN

THE TWELVE. The Story of Christ's Apostles. By **Edgar J. Goodspeed**. John C. Winston Co. Pp. 182. \$3.50.

Edgar J. Goodspeed's latest book, *The Twelve*, is in effect a manual of the material, biblical and extra-biblical, which is available to us regarding the Twelve apostles.

The first 100 pages deal with the Gospels, Acts, and the Pauline epistles; the remainder of the book handles the later New Testament writings, the Apostolic Fathers, and the New Testament apocrypha.

This latter portion gives a concise introduction to these writings, and might well be recommended to seminarians as an introductory text or reference book. The whole concludes with a short but attractive chapter on the Apostles' Creed.

The author is very much handicapped, he himself says, by the lack of factual material about most of the Twelve. There-

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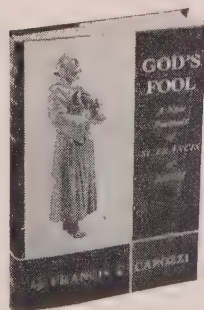
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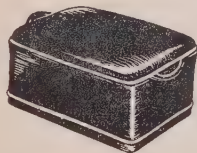
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fore the first part of the book tends to become a biography of Peter, drawn from the Gospels, Galatians, and Acts. The other apostles are discussed as much as Dr. Goodspeed felt they could be. The relationship of Peter to the Gospel of St. Mark is explored; and there is an eloquent plea for the Matthean authorship of Matthew, which may or may not convince, but is certainly well stated.

A fuller treatment of the Galilean sending of the apostles might have been in order; certainly the so-called "Missionary Instructions" contain much of interest. Also lacking is any systematic attempt to deal with the authority of the apostles, and their particular relationship, if any, to the Kingdom of God.

This may have been omitted because Dr. Goodspeed is convinced that Jesus' choosing of the Twelve was motivated primarily by a desire not to see His work perish, in the event of His Death, and that He made this provision on the analogy of Isaiah's choosing of his disciples.

But such episodes as the promise of the thrones (Luke 22:28f) are part of the record, and a person writing on this subject should deal with them, if only to dispose of them. In like manner, the difficult (and embarrassing) question of the primacy of Peter is dodged, rather than dealt with.

The style is lucid and lively. However the same information is repeated rather often, especially in the first part of the book.

The Twelve could be read with profit by the college-educated Episcopalian, if he is mature enough to read works whose theological viewpoint differs from his own.

FRANCIS E. WILLIAMS

Books Received

DR. LOWRIE OF PRINCETON & ROME. Nine Essays In Acknowledgment of a Debt. By A. W. Van Buren, Holt H. Graham, Theodore O. Wedel, James A. Pike, Charles W. F. Smith, Albert T. Mollegen, Howard A. Johnson, Clifford L. Stanley, Alexander C. Zabriskie, Editor. Together with a Retort Courteous by W. L. Seabury Press. Pp. xiv, 241. \$3.50.

UNITY IN THE FAITH. By William Porcher DuBose. Edited by W. Norman Pittenger. Seabury Press. Pp. xi, 244. \$3.

CHRIST IN OUR HEARTS. By Charles Duell Kean. Abingdon Press. Pp. 109. \$2.

RESPONSIBLE PROTESTANTISM. Essays on the Christian's Role in a Secular Society. By Cecil De Boer. Eerdmans. Pp. viii, 247. \$3.50.

GETTING HELP FROM THE BIBLE. By Charles M. Crowe. Harpers. Pp. x, 211. \$2.95.

THE MINISTER AND CHRISTIAN NURTURE. By Nathaniel F. Forsyth, Editor. Abingdon Press. Pp. 250. \$3.50.

FAITH ON THE MARCH. By A. H. Macmillan. Prentice-Hall. Pp. ix, 243. \$2.95. ["My life of joyous service with Jehovah's Witnesses."]

PRINCIPALITIES AND POWERS. A Study in Pauline Theology. The Chancellor's Lectures for 1954 at Queen's University, Kingston, Ontario. By G. B. Caird. Oxford University Press, 1956. Pp. xi, 106. \$2.40.

THE CHURCHES AND JUVENILE DELINQUENCY. By Robert and Muriel Webb. Association Press. Pp. 64. Paper, 50 cents.

PEOPLE and places

Appointments Accepted

The Rev. S. Arthur-Davies, formerly rector of St. Paul's Church, Greenwich, N. Y., and St. Stephen's, Schuylerville, is now rector of St. Eustace's Church, Lake Placid, N. Y., in charge of churches at Bloomingdale and Vermontville. Address: Lake Placid, N. Y.

The Rev. Paul A. Bankston, formerly vicar of the Church of the Good Shepherd, St. Louis County, Mo., will on July 1st become assistant at St. Paul's Church, Akron, Ohio.

The Rev. A. Neumann Barringer, formerly chaplain in the Marine Corps Air Station at Quantico, Va., is now vicar of St. Andrew's Mission, Pasadena, Md. Address: Water Oak Point, Pasadena.

The Rev. Arthur E. Bello, formerly in charge of Christ Church, Baltimore, Md., is now rector of Christ Church, Bridgeport, Conn.

The Rev. Hector G. C. Bousfield, formerly vicar of St. Mary's Church, Nipigon, in the diocese of Algoma, Ont., Canada, is now vicar of St. Philip's Church, Turtle Lake, Wis., and churches at Clear Lake and Shell Lake.

The Rev. D. Norman Brady, formerly curate of St. Andrew's Church, Wellesley, Mass., will on June 9th become rector of Trinity Church, Bridge-water, Mass.

The Rev. Robert L. Ducker, formerly rector of Christ Church, Harlan, Ky., will on June 4th become curate at St. Clement's Church, Philadelphia, and priest librarian of the Yarnall Theological Library at the Philadelphia Divinity School.

The Rev. Edmund L. Gettier, Jr., formerly rector of St. Paul's Church, Point of Rocks, Md., and superintendent of Claggett Diocesan Center, will on June 1st become rector of St. Luke's Church, Church Hill, Md., and churches at Massey, Millington, and Sudlersville.

The Rev. H. Belfield Hannibal, formerly rector of St. Luke's Church, New Haven, Conn., is now vicar of St. Luke's Church, Firestone Park, Los Angeles. Address: 1772 E. Eighty-Third St., Los Angeles 1, Calif.

The Rev. Andrew B. Jones, formerly rector of Epiphany Church, Govans, Baltimore, Md., will on June 15th become rector of St. Paul's Church, Stockbridge, Mass.

The Rev. Bruce E. LeBarron, formerly curate of the Church of Messiah, Glens Falls, N. Y., is now in charge of St. Christopher's Church, North Creek, N. Y., and of the new mission congregation of St. Barbara's, Tahawus, N. Y.

The Rev. Robert J. L. Matthews, Jr., formerly assistant at Christ Church, Nashville, Tenn., is now rector of St. Barnabas' Church, Tullahoma, Tenn.

The Rev. John F. Moore, formerly assistant at St. Peter's Church, St. Petersburg, Fla., and vicar of St. Augustine's Church, St. Petersburg, is now vicar of St. Chad's Church, Tampa, Fla. Address: 4610 Eddy Dr.

The Rev. Sidney B. Parker, formerly in charge of St. Michael's Church, Baton Rouge, La., is now vicar of Trinity Church, Montclair, N. J. Address: 18 N. Eighteenth St., East Orange, N. J.

The Rev. Edward Price, formerly rector of St. Mary's Church, South Portsmouth, R. I., will on June 15th become rector of Calvary Church, Conshohocken, Pa.

The Rev. G. Stanley Schwind, formerly rector of St. George's Church, Mount Savage, Md., is now rector of St. Luke's Church, Baltimore, Md. Address: 222 N. Carrollton Ave., Baltimore 23.

Mr. Geoffrey Simpson, who will be ordained deacon on June 1st, will then become assistant at Christ Church, Whitefish Bay, Milwaukee.

Mr. Simpson, son of the Rev. Dr. Alexander Simpson, was an honor student at Hamilton College and at GTS, where he is a senior.

The Rev. Frederick S. Sosnowski, former chaplain to Episcopal Church students at the University of South Carolina, is now serving St. Matthew's Church, Henderson, Texas.

The Rev. Warren H. Steele, formerly headmaster of St. Andrew's School, St. Andrew's, Tenn., will on June 1st take charge of St. James' Church, Greeneville, Tenn. Address: 107 Church St.

The Rev. Elnathan Tarrt, formerly rector of St. Ann's Church, Nashville, Tenn., is now rector of the Church of the Epiphany, Tunica, Miss.

The Rev. Charles L. Widney, formerly assistant at Trinity Church, Columbus, Ga., is now assistant at the Church of the Holy Comforter and at St. Timothy's in Atlanta, Ga., serving churches at Smyrna and Decatur. Address: 732 Maynard Terr. S. E., Atlanta 16.

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons.)

Priests

Michigan — By Bishop Crowley, Suffragan: The Rev. Richard W. Ingalls, on May 4th, at Christ Church, Dearborn, where he is assistant; presenter, the Rev. E. R. Green; preacher, the Rev. C. R. Sayers.

Missionaries

The Rev. Walter W. Hannum has returned to St. Stephen's Mission, Fort Yukon, Alaska, after furlough in the United States.

Miss Gertrude I. Selzer has returned to Holy Trinity Mission, Zamboanga, in the Philippines, after furlough in the United States.

The Rev. Roger N. Whybray, has returned to his duties at Central Theological School, Tokyo, after furlough in England. He was accompanied by his wife, their newly adopted son, and the Rev. Mr. Whybray's father.

Resignations

The Rev. Henry N. O'Connor, rector of St. Luke's Church, Baltimore, Md., has retired.

The Rev. G. Richard Robertson writes that his health, after an operation, is such that he has, with his doctor's consent, retracted his resignation as vicar of St. John's Church, Howell, Mich. [L. C., April 28th.]

The Rev. Robert C. Rusack has resigned as vicar of St. James' Church, Deer Lodge, Mont., to become a priest student at St. Augustine's College, Canterbury, England. Address from June 1st until September 1st: 26 E. Main St., Webster, Mass.; address after September 1st: St. Augustine's College, Canterbury, Kent, England.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Bayard Hale Jones, 69, professor of Church history and liturgics at the University of the South, died on April 27th in Emerald-Hodgson hospital, Sewanee, Tenn.

Born in Golden, Colo., he studied at Oxford University, England, obtained his degree from GTS, and was ordained in 1914. In 1938 he was awarded an honorary doctor of divinity degree by the Church Divinity School of the Pacific, Berkeley, Calif., where he was instructor in Church history and liturgics from 1937-39. Dr. Jones has been at the University of the South since 1939. He was also sub-dean of the School of Theology.

Surviving him is his wife, Emily Stewart Jones.

Mrs. Jane B. Torrence, widow of the Rev. William Ladd Torrence, died March 17th in Detroit, at the age of 85.

She was born in Ravenna, Ohio, went to school in Philadelphia, and taught high school in her home town where she was active in her parish, Grace Church. It was there that she met and married Mr. Torrence when he went there following his ordination. He was called to St. Philip's Church, Detroit, in 1906, where Mrs. Torrence later became diocesan president of GFS. In 1912 they moved to St. Andrew's Memorial Church, Detroit, where Mr. Torrence was until his death in 1928. Mrs. Torrence remained in the parish and served as Chairman of Devotions for the diocesan Woman's Auxiliary and was a member of the Joint Commission on Negro Work of the National Church. She is survived by one daughter, Mrs. Beatrice Kelly; a grandson, and one great grandchild.

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EDITORIALS

Apostolic Succession

Apostolic succession is one of the basics of Church life. In the Prayer Book Office of Institution (page 572) the phrase appears in a prayer: "O Holy Jesus, . . . who hast promised to be with the Ministers of Apostolic Succession to the end of the world. . . ." Though the Bible does not actually use the word, "succession," it gives us a picture of a Church ruled by apostles who selected other ministers as the need became evident to carry on the necessary functions of the Church's life.

But the first generation of Christians lived in an imminent expectation of the end of the world. They did not envision anything remotely approaching a long succession of bishops extending in history for thousands of years. Hence, the Bible itself contains only casual and unexplicit references to the perpetuation of the Christian ministry; and when in the 16th century a great many Christians tried to get back to the Bible as the prescription for cleaning out the corruptions of Church life they found as many different biblical answers about the ministry and its relation to the Church as they chose to find.

An unasked question of the first years of Christianity thus became a pressing unanswered question at the time of the Reformation. And today this question provides one of the most stubborn problems of relations between Churches that are trying to overcome their differences and draw together.

Some Churches insist, as does the Prayer Book prayer we have quoted, that Christ's promises were given to a Church of apostolic succession; and by this they mean a Church with bishops whose authority to speak and act in Christ's name was given to them by others who had this authority in a direct line back through the apostles to Christ Himself.

Other Churches recognize the existence of such a historical descent of ministerial authority, but say that the ministry has only one order, the presbyterate. Still others recognize apostolic continuity only in the Church as a whole, claiming that any congregation of Christians can choose ministers for itself and give them authority to speak and act for Christ. And others deny any significance to the idea of continuity, looking upon every Christian as individually and directly incorporated by Christ into His Church.

There is a passage of Scripture in support of each

view and an element of truth in each view. In discussions regarding union between Churches, those who emphasize the succession of bishops are often in the unenviable position of appearing to deny the "validity" of other ministries. But actually the denial is on the other side of the fence.

Apostolic succession through the whole body of the Church, apostolic commissioning of each Christian by the Lord Himself, are essential parts of the picture. But so is the concept that a special authority to minister the word and sacraments of Christ is vested in the ministerial arm of the Church. This concept is to be found all over the New Testament. It is a part of the picture. And it is a part that is missing from a great deal of Christian life as it is seen in modern America. The Episcopalian may quite sincerely ask: "Who is doing the denying?"

Perhaps the real problem about apostolic succession does not lie in what might be called the "constitutional" area — the area of arranging for orderly government and legal continuity, so to speak. It may rather be in the sacramental principle as it is exemplified in Anglican teaching and practice. Does God, through His Church, invest the ordained minister with a special "character," so that, having ordination, he is able to do things in the religious realm that he would not otherwise be able to do? Can he, specifically, cause bread and wine to become the sacramental vehicle of the Body and Blood of Christ? And is this something that no layman can do?

A good deal of the trouble in unity negotiations with other Churches springs from the failure to face this issue squarely. For example, throughout the negotiations with the Presbyterians a decade ago, it was assumed that the two Churches were in virtually complete agreement about Baptism and the Holy Communion. Similar negotiations are going on in Britain at the present time. The Church of Scotland (Presbyterian) and the Church of England (Episcopalian), together with the nonestablished Scottish Episcopal Church and the English Presbyterians, are considering a proposal that the Presbyterians adopt the episcopate and the Anglicans adopt the Presbyterian lay office of the ruling eldership. Much debate can be freely predicted, and it can also be predicted that the central sacramental issue will be obscured by lengthy arguments on what is really a secondary question — the constitutional side of the ministry.

Among Episcopalians themselves, there are many shades of emphasis on the sacramental side of the Church's life and doctrine. On the Holy Communion, individual attitudes range from complete concurrence with the Roman doctrine of transubstantiation to a view which concurs with Liberal Protestantism in regarding the sacraments as of only minor importance. Both extremes are frowned on by the Church's official statements in the Thirty-Nine Articles and the Catechism, although a considerable area of opinion be-

tween the extremes is possible. Yet, the whole point of Anglicanism's insistence on the apostolic succession and Anglican sacramental practice in general is the scrupulous preservation of the fundamentals of the Catholic view of ministerial power and sacramental grace. By "the Catholic view," we do not mean the modern Roman point of view solidified in the Council of Trent in controversy with the Continental Reformers, but the point of view that was the common property of the Christian world for over a thousand years before the Reformation.

Anglicanism does not like to pursue a greater explicitness than necessary in its doctrinal requirements. This turn of mind makes it seem that our Church is merely stubborn about preserving the apostolic succession without having any clear-cut idea what it is for. Is it a sort of family heirloom, of sentimental value but no intrinsic worth? Is it a fetish, possessing some magical power that we sense but do not comprehend? Or is it the reasonable provision made by a rational divine being for carrying out His promises and ministering His benefits in His Church?

In our opinion, Anglicanism teaches officially that the apostolic succession is the third of these three possibilities. The part of the Prayer Book called the Ordinal, from its preface to the concluding prayer in the service of the consecration of a bishop, is entirely clear about its belief that these orders are "necessary in the Church of God," are means whereby individual men "receive the Holy Ghost" for special powers and responsibilities in the Church, and are means whereby an ordinary man is made one who can remit or retain sins in God's name.

There are plenty of problems in *any* view of the way in which the saving activity of a righteous God and a sinless Saviour is carried forward in this sinful world by unrighteous men. Holy orders makes men shepherds but it does not necessarily make them good shepherds. The ghastly failure of priests and bishops of apostolic succession to measure up to the responsibilities God has laid upon them is unquestionably the thing that makes belief in the apostolic succession difficult. For this reason, the Roman Catholic tendency to exalt the hierarchy at the expense of the laity seems to us a serious fault and one inviting the danger of clerical corruption. In Anglicanism, as in the primitive Church, the laity are not an inert and helpless mass, but active participants in the Church's government and worship.

Having the apostolic succession is no guarantee that all is well in the life of the Church. But not having it is to be deprived of something which the Episcopal Church, at least, believes, is a cornerstone of the sacramental principle — the view that God is constantly at work, even in the mud and grime and struggle of a sin-sick world, using the things of this world as the means of manifesting His presence and bringing His grace to men.

We look forward to the day when every Christian will seek out the apostolic ministrations which are his birthright as a follower of Christ.

Dr. Bayard H. Jones

In the death of the Rev. Bayard Hale Jones of Sewanee, Tenn. [see p. 19] the Church has lost a devoted priest and teacher, a gifted scholar and writer, and a genial Christian gentleman.

Dr. Jones had for some time been unwell, but when this editor early in April received from him a letter announcing that his book, *The American Lectionary* (1944), was about to be reprinted [L. C., May 12th], it seemed that he had taken on a new lease of life. Here was Dr. Jones's old self again — the same racy, pungent humor:

"I have been simply snowed under by wails from former pupils, who seem to have spent their entire leisure stealing copies of *The American Lectionary* from each other, from the seminary book store, and from the seminary library.

"I figured that, if there were that many people who wanted the book badly enough to risk eternal damnation — or let us say a good stiff sojourn in purgatory — by stealing it, then I was willing to make arrangements with Morehouse-Gorham Co. for a really nice reprint at \$2 — actually 50 cents less than the original cost."

Dr. Jones was for many years a parish priest. In 1939, however, he came to Sewanee as Professor of Church History and Liturgics in the School of Theology of the University of the South. His first published work, *The American Prayer Book* (1937), written in collaboration with Bishop Parsons, now retired, of California, is standard in its field. Other writings of his include *Prayer Book Studies: IV — The Eucharistic Liturgy* (1953), prepared for the Liturgical Commission, of which he was a member from 1935 until his death.

From time to time, Dr. Jones contributed articles and book reviews to *THE LIVING CHURCH*.

Dr. Jones's closest link with the present generation of Churchmen, laity as well as clergy, is through the current lectionary in the Book of Common Prayer. In the development of this achievement, through the successive "trial lectionaries" of the late 30's and early 40's, Dr. Jones played an important part — along, of course, with others. And when the fruits of this labor were adopted by the Church in 1943, he wrote his *The American Lectionary* — now happily reprinted — which is the only work explaining the principles upon which the lectionary is based.

Thus the selections from the Old and New Testament and Apocrypha that are read at Daily Morning and Evening Prayer reflect Dr. Jones's work and, to the extent that they do so, are his living memorial.

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

MAN POWER

A column for laymen

By L. H. Bristol, J

Tennessee Case Study

Although this column has been devoted several times to a discussion of small space advertisements about the Church, such reader interest has been expressed in the subject that a case history based on the experience of the Churchmen of Tennessee may be helpful.

Because of the success other dioceses had had with the small Iowa ads which were available in mat form, the Churchmen of Tennessee, in January of 1956, decided to launch similar local campaigns in their own diocese. With the blessing of the diocesan authorities, the laymen undertook the program themselves, asking no assistance of any kind.

Dynamic, popular Charles Crump, then chairman of the Tennessee Churchmen, appointed Walter Wooten, Jr., of Lookout Mountain, as chairman of the "Ad-vangelism" program. Says Wooten: "A survey of newspaper space rates showed that complete financial sponsorship would require more than we had. With one eye on the bank account we recommended that the advertising program be offered on the following basis: the Churchmen of Tennessee would furnish all mats, booklets, postage, supplies, and a central office for handling coupons and referrals, and also pay 25% of the newspaper space charges. Any local parish or group of parishes could undertake the program by setting up the machinery for personal follow-ups and by paying only 75% of the space cost."

The financial assistance of the Churchmen was conditioned on the local groups organizing an adequate follow-up. Says Mr. Wooten: "We have felt along that the personal follow-up is the most important part of the program. A layman calls on the inquirer to answer additional questions he may have and to invite him to attend services at the nearest Episcopal Church."

Things Began Happening

By February 17th the West Tennessee laymen had organized, allocated the 75% space cost among the parishes, set up their follow-up programs, and began running ads in the Memphis papers. Result: 412 inquiries, 10 confirmations attributable to the ads, and — at last report — 10 more people currently attending confirmation classes as a result of these Memphis ads.

Then Middle Tennessee ran ads in the Nashville papers, followed by Lower East Tennessee (otherwise known among the Churchmen as "Lower Slobbovia" which placed ads in the Chattanooga papers. Upper East Tennessee placed ads in Knoxville papers, and a number of smaller communities — like Union City, Jackson, McMinnville, etc. — ran ads locally as well.

Results were encouraging. To date well over a thousand coupons have been received. On some days they had over 50 pieces of mail to handle. "And just think of all the people who must have read our ads and never sent in coupons," says Wooten. "Most of our coupons came, of course, from Tennessee, but inquiries were received from 23 other states."

What Episcopal Churchmen Learned?

1. Two ads on the Prayer Book brought one third of the inquiries. Next reader response was the ad on vestments, "The Uniform of God's Ministers."
 2. Where an out-of-town address was given on the coupon, the response was far greater. Apparently, readers were somewhat self-conscious about sending replies to a local address.
 3. Running the "Ad-vangelism" Program had its effect within the Churchmen group itself by stimulating new interest and a frank desire for more education among members themselves.
 4. In Knoxville the Brotherhood of St. Andrew at St. James' Church agreed to conduct training classes for the men who made the follow-up visitations.
 5. At St. Timothy's, Signal Mountain, follow-up calls were made by a team of two men — one a lifelong Churchman, the other a recent convert.
 6. In one community the editor of the paper said he wanted to write an editorial, commending the "Ad-vangelism" program.
- The Churchmen of Tennessee have spent two thousand dollars as their part of the program. Has it been worth it? Could they have put this money and effort to better use? Says Mr. Wooten, "I think not. But, then, how can we measure the dollar value of bringing a human being close to our Lord?"

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

St. Paul's, Corozal

You will be interested to hear that the new church and school at Corozal were dedicated on April 27th. They replace buildings destroyed by the hurricane in 1955. The priest and people of St. Paul's, Corozal, [are] most grateful for the help you have given.

(Rt. Rev.) G. H. BROOKS
Bishop of Honduras

Belize, B. H.

► Readers of THE LIVING CHURCH contributed \$236.00 to St. Paul's Church during 1956. — EDITOR.

"Ah, Medievalism"?

A recent news item [L. C., May 5th] stated that an Anglican priest had composed a "Jazz Mass" in order "to communicate to 20th-century young people a language they could understand."

Could this be a shadow of things to come,

in that a future revision of the Hymnal might contain the Canticles set to Calypso rhythms, and a general section of hymns under the heading, "Rock the Gospel Around the Clock"?

Was it my imagination, or did I hear someone sigh, and exclaim (with a trace of nostalgia), "Ah, Medievalism!"

(Rev.) C. OSBORNE MOYER
Rector, Christ Church

Holly Springs, Miss.

"Thank You All"

I have received the letter of April 12th, and the enclosed check for \$188. Let me at once express my, both sincere and embarrassed, "thank you all."

I spoke of "embarrassed" thanks, because my whole family and I are convinced that we did not do more than any other good Christians would have done in our place. Nobody of us feels a hero. But I am also "embarrassed" because in the meantime we have received full restitution and reimbursement from the insurance company which covered the damage of the plane crash of February 1, 1957.

What, under these circumstances, to do with the "thank-offering" of THE LIVING CHURCH? My family and I did not expect for ourselves anything more than we material-

ly had lost. The insurance company took care of that. If you should not disagree, I would like to use the \$188 for purposes THE LIVING CHURCH and its staff members could possibly go with. In case there should be no more urgent need, I plan to use the money, for my work among the prisoners, preferably for the redecoration of the rather drab Altar Room of our Riker's Island Chapel.

I thank you for remembering my daughter's prize winning essay of 1956. This year she is again a contestant in the essay race, and her friends of St. John Baptist School at Mendham, tease her already what THE LIVING CHURCH might do without her next year when she graduates from high school and goes to college.

(Rev.) E. F. PROELSS
Protestant Chaplain

Rikers Island, N. Y.

► We are sure that our readers will be delighted to have their thank-offering used for the Riker's Island Chapel as Fr. Proelss proposes. — EDITOR.

The Living Church Development Program

Previously acknowledged	\$16,087.85
Receipts April 22d through May 6th	705.00
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ANTED Supply Priest for July or August. East Coast near New York and shore. Stipend and story. Requirements: Two Sunday Masses, Concessions by appointment, emergency sick calls. Reply x C-435, The Living Church, Milwaukee 2, Wis.

ANTED—SUPPLY PRIEST, Catholic Churchman; preferably middle July — middle August. nday Eucharist, sick calls. For use desirable tory, rural Westchester, Manhattan forty miles. ther Hugh Morton, Katonah, New York.

ACHERS — openings in elementary and secondary grades in parish schools of Diocese of Angeles. Send full details of education and experience with grades preferred to: Rev. Kenneth Cary, Box 37, Pacific Palisades, Calif.

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POSITIONS WANTED

TEACHER-CHAPLAIN, young unmarried Prayer-book Catholic Priest, trained teacher, parochial experience, desires Prep-School position near New York City or in New England. Reply Box S-428, The Living Church, Milwaukee 2, Wis.

EXECUTIVE SECRETARY, Churchman, capable, experienced, desires challenging position of responsibility. Removing to New York City. Studying as lay reader. Reply Box B-433, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER seeking position in Church with three or four manual organ in or near New York City. Reply Box V-420, The Living Church, Milwaukee 2, Wis.

PRIEST, desires supply for July or August. Use of rectory and stipend. Prefer East or West Coasts. Reply Box C-436, The Living Church, Milwaukee 2, Wis.

PRIEST: Moderate Churchman desires change. 48 years old, unmarried. Good preacher and youth worker. References. Reply Box M-437, The Living Church, Milwaukee 2, Wis.

SUCCESSFUL, EXPERIENCED, energetic priest desires change. Rector, Assistant. Married, two children. References. Reply Box J-427, The Living Church, Milwaukee 2, Wis.

RECTOR, eastern city, wide experience in preaching, would welcome supply duty in August. Reply Box B-438, The Living Church, Milwaukee 2, Wis.

RECTOR of large parish with elderly constituency desires opportunity to serve new congregation of younger people in suburban area or medium size town, in South or Southwest. Reply Box S-431, The Living Church, Milwaukee 2, Wis.

PRIEST: Good Churchman available for summer supply. Adequate honorarium. Living quarters. Reply Box S-432, The Living Church, Milwaukee 2, Wis.

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Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
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Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

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Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

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Very Rev. H. S. Kennedy, D.D., dean
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EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

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Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

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Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

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Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

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Rev. George F. French, r
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Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

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Daily MP & HC 7; Daily Cho Ev 6

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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30 HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC (Thurs also at 7:30) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 11 MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-im
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-im
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45 Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:30 Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; M daily 7, ex Tues & Thurs 10; Sol Ev & Sta Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.